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MEMOR OF ELIOT.
FOR sale at this office, MEMOR OF JOHN ELIOT,
Apostle to the Indians, by Martin Moore, Price, 50c.
London 16 vols., 1824; by Martin Moore, Price, 50c.
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Boston Recorder.

REPORTED FOR THE BOSTON RECORDER.

PROF. HOPKINS'S LECTURES BEFORE THE
LOWELL INSTITUTE,
ON REVEALED RELIGION.

FIRST LECTURE.
Certainty of the truth of Revelation attainable.

Lectures before this Institute hold a prominent place in the public mind, and the present subject especially, has claims upon the notice of a religious library like ours. Having taken notes, we report this week in a condensed form, the first two lectures, assured that the same space could not be occupied more acceptably to our readers.

Dr. Hopkins commenced by reminding his audience, that he came here not to defend Christianity, as though its truths were a matter of doubt,—that he came not to dispute, but to exhibit truth, and to do his part of the work which must be done for every generation, by showing them the grounds on which their belief in the Christian religion rests.

In doing this he should hope to benefit three classes of persons. First, those who have never examined Christianity by *acquiescence*, neither doubting its truth nor examining its soundness.

Secondly, those who had passed from the preceding class, into a state of doubt and infidelity. For such there was hope. They had become infidels by association, vanity or fashion, and were willing to review their ground. There were two other classes of infidels, whom the lecturer had no hope of benefiting. (1.) Those who were made such by their passions. As *perfectly conclusive*. The speaker said he had retained the custom of firing a gun on passing the port of Copenhagen, long after his health would not suffer him to do it. (2.) The cold, speculative, subtle sceptic, who adopts principles which defy all argument, and lead to fundamental and universal error.

Thirdly, Christians themselves. They needed a conviction of the truth of Christianity, which should be the basis of actions, such as, if required, would carry them even into martyrdom. They might have seen the evidences once, and been perfectly convinced; but those impressions might need renewing—when as often has looked upon the falls of Niagara, and had his mind filled with the scene, and has been occupied with the business of life till the impression has faded away, he would gladly return and have it renewed and deepened.

The lecturer concluded by reminding his audience that they were responsible for the use of the term *infidelity*, which was one of the elements of the piet of ancient times. They spoke of infidelity profane—they did not treat like men who were feeling their way in the twilight of doubtful evidence, but as those who saw things in the light of perfect vision.

The penality of the law—No. IV.

The government which God exercises over men is a moral government. It assumes that men are responsible agents, and that an accountable control of them is to be had, just in its requirements, and penalty.

The law of God is a perfect rule of duty. Great peace have they who love it. Nothing shall offend them. But it utters denunciations of wrath against every transgressor. "Curse is upon every one, who contemns not in all things written in the book of the law to do therewith." The Judge will say to the men on his left hand, depart, ye cursed, into everlasting fire, prepared for the Devil and his angels. This sentence will be according to law. For as wicked men have no interest in the mediation of Christ, they will stand in the presence of the judge upon the foundation of law, and will be dealt with on strict principles of law.

The penality of the law is eternal death, or eternal punishment in Hell. This is the punishment to which fallen angels are doomed. This is the sentence of law upon them. It is the penalty of subduing their own nature, and not of sin.

He proceeded to notice at length, Hume's objection to a miracle, as not capable of proof from testimony; said he was not unwilling to do this, as it would befit him, and his establishment in the cause of God.

He then spoke of the various forms of punishment.

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Poetry.

HYMN.

On the departure of Mrs. Mary E. Van Leer, a missionary to Smyrna.

BY MRS. L. H. SHOURDS.

Our precious gifts we yield to thee,
Oh God! from whence they came,
Daughter we render free
When thou their aid dost claim.

They blessed our path, they cheered our cells
Like flowers, when sunbeams shine,
Deep in our hearts their music dwells,
Yet Father, they are thine.

Sooth thou the sea for those we love,
The adverse winds restrain,—
And let thy peaceful spirit breathe
Upon the restless main.

Their entrance to the heathen bless,
And seal uniting give,
That Word to teach, that truth to press,
By which lost sinners live —

So, when shall fall these fleeting skies,
And Death resign his power,
Eternal Joy more than life,
From this our parting hour.

Truth's Companion.

HYMN OF THE REFORMED INHABITANTS' WIVES.

Glory to God for the good he hath done us,
Praised be his name for the infinite grace,
Joy and comfort which he hath sent us upon.
Fine is the light which is shed from above.

How bright is the beam which doth us serve,
Bright as the beams of its radiant splendor,
Clouds that were fraught with darkness and terror
Vanish and fade in the lively ardency.

Weeping and we, and the midnight of trial,
Fies from our hearts that are lighted again,
For ever pouring her bitterest woes,
Turns into plente and smiles in the gloom.

Burning reproach and the finger of warning,
Hunger and nakedness, tattered and pale,
Are like the flames that burn in the waste,
Love hath re-lighted the fire in her heart.

Curious we smile, when staring eyes weep;
Law with the measure of darkness and bale,
Kept us no longer the vigil it kept.

They have loved us return from their errs,
Pleas, and honor, and joy in their path,
Now is their coming on honor to them,

Wretched, and cursing, and burning with wrath.

Holy religion, and virtue, and quiet;
Rains in the halls where delicates tread;

Praised we, where the drunkard in riot,
Mocked us Relemer and despised the best.

Time's Journal.

Obituary.

FOR THE BOSTON RECORDER.

MARY WINSHIP.

Died in Cambridgeport, on Sunday last, Mrs. Mary Winship, daughter of Mr. John Winship, 21 years.

When age and experience are gathered to the tomb, the mind contemplates the event with serenity, views it as in accordance with the course of nature, and readily yields acquiescence to the divine appointment. But when youth, innocence and loveliness are torn from our embrace, and borne away to the silent mansions of the dead, it is not in nature to restrain the emotions which agitate the bosom. The heart of tenderness and love is wrung with the keenest anguish. Humanity weeps over the desolation death has caused, and sensibility pours forth resistless the tide of unavailing tears.

Such have been the effects produced in many fond hearts, by the death of the interesting young lady, whose character forms the subject of this notice. It does not seem fitting, that so much excellence of moral worth, such amiability of mind, and purity of heart, should be permitted to pass away from earth without some token of remembrance, some tribute of affectionate regard, some memorial hallowed to her virtues, and commemoration of her example. Though no monumental marble should mark the spot where her dust repose, or stoned urn record the praises of her character, her virtue will ever be cherished in the living hearts of those, in whose friendship and love she was enshrined. These will form her worthiest monument, and "last when Egypt's fall."

To all whom she was known, she was endeared by the most sacred and tender ties; and words can but poorly express the depth of sorrow which her loss occasioned in the circle in which she moved. But death knows no ties too fond to be broken, no attachment too fond to be severed but like the ruthless blast; it sweeps over the field of life, and cuts down the fairest flowers that bloom upon its surface.

In all the relations of life, as a daughter, sister, companion and friend, she beautifully exemplified the excellence of her Christian character. It was religion which gave a grace to all her charms, and sanctified the influence of her pleasure and delight.

She early became a disciple of Christ, and made his example and precepts the standard of her conduct. Clothed in his panoply, she was prepared for all the exigencies of life, for the duties of health, and the hour of sickness and death.

Her sick chamber and dying pillow bore witness to the power and comfort of religion. One could hardly be present there without being solemnly impressed, and feeling in sacred nearness to the very verge of heaven. No one could be more completely resigned and submissive to the will of God. No expressions of murmuring or complaint at the severity of her afflictions ever escaped her lips. Her mind was well disciplined in the school of patience. "Not my will, but thine, oh God, is done," was the burden of her prayer.

Her early devotion to God had disengaged death of its terrors, and enabled her to regard it, rather in the light of a blessing than a curse, as the passport to the mansions of everlasting blessedness. In view of it, she felt that the sacrifice of

the world and its allurements were nought to be compared to the glory which should follow;" and when asked what gave her such peace and composure in prospect of death, her simple response was, "trust in God." Such were her hopes in death, that as the tears came streaming from the eyes of friends who stood by her dying couch, she would say, "weep not for me, I shall only be a gainer by the change; the loss will be to those I leave behind."

To mortal vision her death was early and premature; but if it is remembered, that "that life is long which answers life's great end," that "virtue, not rolling suns the mind matures," it will be seen that the fruit was ripe for the harvest, that the golden grain was ready to be gathered into the garner of heaven.

She died on the Sabbath; blessed day, sweet day of rest; rest to her weary, affluted soul; rest from the cares and ills of life; rest in the tranquility and bliss of heaven, in the bosom of her Father and her God.

She loved the courts of the Lord, and aimed to last with him. She presented to the bells tolling the one hour of quiet, that she might mingle her devotions with the worshippers in his earthly sanctuary; but, how soon was she to join "the assembly and church of the first born," to engage in higher and holier services, to spend an unending Sabbath in his spiritual temple, an house not made with hands, eternal and imperishable, consisting of a fine bark of fourteen guns, a brig, and several schooners. He possessed now but a few small schooners, the brig being wrecked, and the bark proving too old and self-possessed to withstand the lawless attacks of foreign war-ships.

He can converse English fluently, though reluctant to do so.

"King of a vessel, he is passionately fond of a ship, and loves the sea; he is a most resolute, consisting of a fine bark of fourteen

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